THE

BAPTIST MAGAZINE.

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A MEMOIR OF THE REV. ANDREW WANDERS,

[Concluded from page 185.]

IN the second place, with respect to the practical part of Christianity, it was his whole aim to preach the word of reconciliation, as revealed in the Gospel, in its purity. That was his element; it pervaded his whole soul, and like the Apostle Paul, he had determined not to know any thing concerning us, save Jesus Christ and him crucified. His discourses on our suffering Saviour, and on every part of his passion, will remain unforgotten by us. His Sermons on the Catechism proved that he had entered into the spirit of our first Reformers, and that he had a very high esteem for the whole ritual of our church. When he spoke of the Redeemer, as the only begotten Son of God, of his incarnation, of the holy Trinity, &c. he defended these doctrines according to the word of God against the contradiction of carnal reason, but at the same time taught us to acquiesce, with reverence and implicit faith, in the explanations which God himself has given in his word of these sacred mysteries. When he had occasion to preach on our absolute dependance on God in all our transactions, and on the over-ruling and co-operating providence of God; and noticed how vile worms of the earth would dare to ask, how this was consistent with the freedom of the human will, and with our responsibility to God? He did not endeavour to reconcile those truths with each other by words of men's wisdom; it being his opinion that thereby the difficulties are only encreased, and that we moreover run a risque of making shipwreck concerning Faith. On the same principle, he abstained from all Scholastic Definitions, being

convinced that they only disfigure the doctrine of the Scriptures. He rather endeavoured to lead us back to the true and simple doctrine of the primitive christian and apostolic church; on which account also his sermons were uncommonly luminous and intelligible to all his hearers. By a prudent choice of subjects, and by considering them in various points of view, he avoided a wearisome sameness: and thus both his sermons and his catechetical instructions were always new, agreeable, and edifying to the whole congregation, and the latter to the growing youth in particular. He never engaged in religious controversy, being convinced that if the truth be set forth in its own lustre and power, error would vanish of itself. In non-essentials he readily left every one in his own opinion, and was affectionate and kind toward those who differed from him in sentiment. Thus he lived in sweet fellowship of spirit with all who believe in, love and revere our Lord Jesus Christ, as the only foundation of our salvation, to whatever denominatian of Christians they might belong. He likewise sought to instil into us this spirit of universal Love; which he did in particular in three sermons, in so impressive a manner as to convince us all, that "God is no respecter of persons, but that in every nation, he who feareth him and worketh righteousness, is accepted of him."

In visiting the sick, he observed all possible faithfulness and caution, being persuaded that the conversion of sinners is properly not a work to be begun on a dying-bed. Experience had taught him, that, when a sinner is sick unto death, he does not properly speaking leave the world, but the world deserts him; and then his poor soul tormented by a guilty conscience, is ready to catch at every thing which may be able to afford it any consolation, without the heart's being truly changed, and converted to the love of God and our Saviour. Hence he never used to trouble the sick with much preaching, but encouraged them to declare the state of their minds, and then adapted his address according to what he heard from them. If he perceived that the Spirit of God was engaged with the heart of the sick person, he directed him, with all his sins and transgressions, straightways to the Saviour, who is ever ready to be gracious even to the vilest and most obdurate sinner, who has grown old in the service of sin.

Being remarkably fond of children, he took a considerable number of them under his care and tuition, and instructed them

in the fundamental principles of religion. His method of instruction was remarkable, and well adapted to the purpose; and the Lord blessed his labours, in so striking a manner, that many of these children, by their simple but pertinent expressions, put to shame some who were further advanced in age; and it was a delightful and affecting scene, to hear these infants converse and sing with him. In like manner, as he made it his study, in his character of Teacher and Pastor, to fulfil all his duties with the most punctual faithfulness; so his whole walk and conversation, in all his intercourse with men was an honor and ornament to the evangelical doctrine which he taught.

He was a great admirer of friendship; and in the character of a friend, he was upright, sympathizing, and ever ready to serve. But whenever he apprehended that too much kindness was shewn to himself, out of love and friendship, he would deprecate it in a humble and modest manner.

On account of his amiable character, as well as his skill in various branches of human science, his acquaintance was sought for by many, who highly valued his company, as his conversation was always useful, instructive and edifying. In speaking on the works of Nature and Providence, he always had in view the promoting of the knowledge and glory of God. However he delighted most in discoursing on religious subjects, which always as conducted by him, afforded improvement both for the understanding and the heart of his friends. By his means many a sincere soul, who had been full of doubts, was brought to a certainty, many who were ignorant were instructed, many gloomy and desponding souls were encouraged and comforted, and many christians were confirmed and established in the faith.

As a Citizen he revered and loved the superior powers without flattering, and never meddled with disputes on the affairs of government; but chose rather to consider the revolutions of nations in a religious point of view, and taught us to observe and discern the signs of the times, by making use of all the tribulations which have befallen our native country as arguments to lead us back to God from whom we have apostatized. He represented to us, how God at first had sought, though alas in vain, to draw us unto himself by benefits and blessings; and that he now pursued the same design, by severe trials and chastisements; frequently adding, with peculiar solemnity, the observation, that God, who is not confined to any land or nation, had just cause

to leave us at last to ourselves, and to remove the light of the Gospel from us, and make it shine among other nations. Nevertheless for the comfort and encouragement of the children of God, be also maintained that God would still gloriously accomplish the promises he had made to his church, and that the very confusion of the Nations would serve to enlarge the Kingdom of Jesus on earth.

Such was the character of our late Pastor, both in the conduct of his ministry and in his whole conversation. Most gladly would we have detained him longer among us. But as he was ripe for heaven, the Lord who had given him to us, said to him, "Friend, go up higher, thy work on earth is done," and took him to himself in Heaven. He lay for many weeks confined to his bed, but being resigned to the will of the Lord, he enjoyed much happiness during his illness, and expressed the sweet consolations of the Holy Spirit, in an uncommon degree. He frequently declared that the severity of his illness was rendered easy for him to bear by the confident access to God his heavenly Father, which was vouchsafed to him; and that at the same time, his desire after heaven was daily increasing, since he now, more than ever, found his All in Jesus. He desired this to be told to one of his friends, who likewise lay ill; adding, that he wished to travel to heaven in his company. In the beginning of Dec. 1805, we had some hope of his recovery. His strength increased, and to the great joy of his congregation, he was enabled to preach once more, on the 5th of that month. Feeling a great desire to do so, he ventured, confiding in the aid of his Lord, and summoning up all the powers of his soul and body; and it was granted him to close his services amongst us with that sermon in so impressive a manner that we think it never can be forgotten by us.

He first related what the Lord had done for his own soul, and and acknowledged that it was good and salutary for him to have been afflicted and humbled; for God had turned all to his real benefit—He next thanked his congregation, his colleague, and his particular friends for all the loving-kindness they had bestowed on him, he expressed his wish, if it were the will of God, to continue longer preaching Jesus Christ, the salvation of sinners, and strengthening our faith in him. In this view he enlarged on the words of St. Paul, *Eph.* iii. 17, *That Christ may dwell in your hearts by Faith, and ye be rooted and grounded in love.*

During this discourse, it appeared to us all, that he was supported and animated, by the grace of God, in an extraordinary manner, and we felt something which will ever remain in blessed remembrance with the friends of our late dear Brother. But it was soon evident that the counsel of the Lord had determined otherwise than both he and we expected. For the same evening and the next day his illness took such a turn for the worse, that we all could not but look for his speedy dissolution. His Faith was again tried as with fire, but was also thereby refined. For the conquered enemy of his soul made his last efforts, repeatedly casting some darts at him for a few moments; but it was soon perceived in the clearest manner, that almighty grace strengthened his faith in this last conflict of his soul, and that he prevailed over the adversary through Christ, who strengthened him. In the darkest moments he exclaimed full of faith, "God is my rock and the strength of my heart, and my portion forever!" Often times he declared, "I have deserved eternal death, but receive life everlasting! I am now delivered out of all my distresses and troubles! I enjoy God in a rich measure." Hence it grieved him when he heard that some still wished for his recovery; for now he had no longer any desire to continue in the flesh; but the power of faith and the joyful prospect of a higher good, even an inheritance reserved in heaven for him, and a fervent desire to see Jesus, and to serve God his Father without sin, had set him free from all earthly and temporal bonds. He encouraged and comforted his friends, and with great joy and confidence, commended them, his wife and his congregation, to the love and care of God, calling upon them, "Little Children, abide in Him!" and at another time "Behold the Lamb of God!"

During his last days he was visited by a certain man of his parish, who had neglected to improve his instructions and exhortations, but into whose heart some good seed had fallen. This man desired to see his pastor once more; and entering into his sick room with some timidity, sat down at a distance from his bed. As soon as our sick brother saw him, he saluted him in a friendly manner, and imparted his advice and exhortation to him to this effect, that he should not rest satisfied until he had yielded his whole heart to Jesus. "This determination," he added "is indispensibly requisite; but it is also fully sufficient, to have the heart filled with a firm confidence, with peace and joy." His very look testified that he himself experienced the reality of this

on his dying bed. But he also repeatedly declared it, adding, I find myself inexpressibly well and happy in believing, and rejoice greatly, that I now shall soon depart this life, but be ever with the Lord. I feel an ardent desire to join in the heavenly spirits in singing, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honor and blessing.

Moreover his soul was filled with the warmest gratitude and love in consideration of the countless benefits, both spiritual and temporal, with which he had been favoured by our dear Lord, and of the kind services of love rendered to him by his partner and his friends. He wished with submission to the will of the Lord, to die in full possession of his senses, in order, as he said, to be able to bear a good testimony unto Jesus, his Lord and Saviour to the end of his life. "But even if this were not the case" he said to one of his friends, "you may still declare without hesitation, *Wanders* goes to heaven!" His wish however was granted till two days prior to his end. But even in the last moments of his life it was evident, that, while his spirit already anticipated the bliss of heaven, his earthly tabernacle was undergoing a very mild preparation for its rest in the grave. The happy moment in which he ceased to breathe took place December 17th, 1805, he having attained the age of 49 years and nearly two months. The countenance of this our late teacher and friend, even palid in death, was in our eyes venerable and edifying. We could read in the look with which he expired, his joyful prospect of of a blessed resurrection, and of the happiness he is already enjoying before the throne of God. We congratulate him on this great and heavenly joy, to which he had so long aspired, and bow with filial submission to the will of God, who only is wise and good. If he takes away from us teachers, wives and husbands, children and friends, yet he abideth forever His faithfulness never fails, and his merciful kidnness doth not depart from them who fear and love him.

AN ACCOUNT OF THE BAPTIST CHURCHES IN NORTHAMPTONSHIRE,

With some general Remarks.

ONE great object of the Baptist Magazine is, to enable us to become better acquainted with the state of our own churches.

If this brief sketch of those in one County be acceptable, we may hope to see similar ones given of other counties by Ministers or others who are acquainted with them. An account of the whole kingdom collected by one person can be little more than a list of places and names, and for these he must be principally indebted to others; but that of a county may in a good degree be the result of observation and knowledge, and may extend to things of far greater importance than names of places. The following is according to the best of my knowledge, a correct list of the baptist churches in Northamptonshire, with the names of their pastors at the present time.

Barton, Earls, ————.
Braunston, *S. Norman.*
Braybrook, ————.
Buckby, Long, *W. Steans.*
Bugbrook, *J. Wheeler.*
Burton Latimer, *J. Presland.*
Clipstone, ————.
Gretton, ————.
Guilsborough, *J. Edmonds.*
Hackleton, ————.
Irthlingboro', *W. Hall.*
Kettering, *A. Fuller.*
Kislingbury, *S. Adams.*
Midleton Cheney, *R. Davis.*
Moulton, *T. Berridge.*
Northampton, *T. Blundel.*
Ringstead, *R. Grindon.*
Road, *W. Heighton.*
Rushden, *W. Peacock.*
Thrapstone, *W. Ragsdell.*
Towcester, *J. Barker.*
Walgrave, *A. Payne.*
Weston by Weedon, *R. Clarke.*

Besides these, there are three or four small societies, but which, either on account of their principles, or conduct, are not generally acknowledged; or at least, have not fallen under the observation of the writer.

GENERAL REMARKS.

1. Out of these *twenty three* churches nineteen are in villages and four in Market towns. Eleven are in connexion with the Northamptonshire and Leicestershire Association; the other twelve are in no Association. The average number of members in each church is about *seventy*, and of hearers about *three hundred.*

2. There are no two of them which meet for worship in the same village or town in consequence of a division amongst themselves. Such things may be borne with in some instances rather than worse; but they are not among the things which are lovely and of good report. Such things have existed among these churches, but they exist no longer.

3. There are only three which meet for worship in towns

where there are Independent Congregations, or any other preaching which is ordinarily considered as evangelical; and those are places so populous as to furnish no just ground of complaint on the score of opposition. If our object therefore has been to increase our number from other evangelical connexions rather than by conversions from the world, we have acted very unwisely in fixing upon the places where we should take our stand. It is acknowledged that many members of pædobaptist churches have joined us in consequence of their being convinced of believer's baptism being the only baptism taught and exemplified in the Scriptures; and that many of our members owes their first religious impressions to the labours of a *Hervey*, a *Maddox*, and other evangelical clergymen, whose names are dear to them, and to us all: but the number of persons of both these descriptions falls far short of that of persons who have been in the habit of attending our worship, or have come over to us from the ranks of the irreligious.

4. Of those who are not in the association, *three or four* are what are called *high Calvinists*, holding the doctrines of election and predestination in such a way as to exclude exhortations and invitations to the ungodly to believe in Christ for salvation. The *rest*, whether in or out of the association, consider these doctrines as consistent with exhortations and invitations, as the means by which the predestined ends are accomplished. There are individuals of different minds in the other churches: for we distinguish between high Calvinists and Antinomians: with the former we do not refuse communion, but with the latter we do.

5. The greater part of these churches are not of very long standing. In 1689, when a meeting of the elders and messengers of more than one hundred baptist churches was held in London, there were no messengers from this county. It does not follow there were no baptist churches in the county, but they certainly were but few and small. Half the present number at least, have been raised within the last fifty years; and many of those which were raised before have much more than doubled their number since that period. The average *clear increase* of those churches in the county which are in the association, during the above period, is about seventy-five, and probably the clear increase of the churches not associated would be much the same. Several of those which are now flourishing churches were formerly small

societies, some of them branches of other churches supplied principally by gifted brethren, not wholly devoted to the ministry, but labouring with their hands for their own maintenance and that of their families.

6. If such has been the progress of things during the last fifty years, what may we not hope for *in fifty years to come?* Were the number of these churches even to continue stationary, during that period, and were nothing reckoned on but a diligent perseverance in the stated means of grace, only including occasional labours in adjacent villages, reckoning three generations to a century, a testimony will have been borne in each of them to *a thousand*, and in all of them to *three and twenty thousand* souls. And if on an average they may be supposed to contain *fifty* truly christian people, (for though we admit none but those who profess and appear to be such, yet it cannot be expected that all are what they profess to be,) each church will have reared *seventy five*, and all together *seventeen hundred and twenty five* plants for the heavenly paradise.

But surely we need not calculate on their remaining stationary. If genuine christianity does but live amongst them, it will both "grow and multiply." If it multiply only in the same proportion as it has done in the last half century, in respect of the number of churches, and of members in each church, it will increase considerably more than four fold; and if from each of these churches should proceed only three or four faithful and useful ministers of the gospel; if especially there should arise amongst them but now and then a *fruitful bough*—say a *Thomas*, a *Carey*, a *Marshman*, a *Ward*, a *Chamberlain*, or a *Chater*—*whose branches run over the wall* of Christendom itself; who can calculate the fruits? From a part of these churches, connected in association with others in the adjacent counties, within the last twenty years has "sounded out the word of the Lord" into the very heart of heathen and mahomedan Asia; and as the times foretold in prophecy, when "a little one shall become a thousand, and a small one a strong nation," appear to be fast approaching, it behoves us not only to "attempt," but to "expect great things."

Our chief concern should be that we may not disqualify ourselves for possessing these lively hopes by a relinquishment of the doctrine, the worship, the discipline, the spirit, or the practice of vital christianity. That God's "way may be known

upon earth, and his saving health among all nations," our prayer should be "God be merciful unto *us*, and bless *us*, and cause his face to shine upon *us*." We cannot impart that which we do not possess.

I have seen in those churches with which I have been most intimately connected many things which have endeared them to me: particularly, a lively interest in evangelical, faithful, practical, and pungent preaching; an attention to things more than to words; a taste for the affectionate more than for the curious; a disposition to read and think rather than dispute; a spirit to promote the kingdom of Christ; in fine, a modesty, gentleness, and kindness of behaviour. I have been thirty years the pastor of one of them; and if there has ever been an instance of unkind or unchristian behaviour towards me, I have forgotten it. These things I have seen in some of our churches, and would fain consider them as the general feature. But truth obliges me to add, I have seen things of another description. I have seen discipline neglected, apparently lest it should injure the subscription; and if exercised, it has seemed to be more from regard to reputation in the eyes of men, than from the fear of God. I have seen an evil in *the choice of ministers*; too much attention has been paid to the superficial qualification of a ready off-hand address, calculated to fill the place, and too little to those solid qualities that constitute the man of God, and the serious faithful and affectionate pastor. I have also seen, or thought I have seen, in *the choice of deacons* more regard paid to opulence than to those qualifications required by the New Testament. I have seen too much of a worldly spirit, and a conformity to the maxims by which worldly men are wont to regulate their conduct. I do not know that such things are more prevalent in these than in other churches; but wherever they prevail, they will be a worm at the root of the gourd. It becomes us as *ministers* to inquire whether a large portion of these evils may not originate amongst us. If we were more spiritual, evangelical, and zealous in the work of God, things would be different with the people. We are apt to think that if we have but made up our minds on the leading points of controversy afloat in the world, and taken the side of truth, we are safe; but it is not so. If we walk not with God, we shall be almost certain in some way to get aside from the gospel, and then the work of God will not prosper in our hands. Ingenious discourses may be delivered, and nothing

advanced inconsistent with the gospel, while yet the gospel is not preached. We may preach *about* Christ himself, and yet not *preach Christ*. We may pride ourselves in our orthodoxy, and yet be far from the doctrine of the New Testament; may hold with exhortations and invitations to the unconverted, and yet not "persuade men;" may plead for sound doctrine, and yet overlook the things that *become* sound doctrine—finally, we may advocate the cause of holiness while we ourselves are very unholy.

GAIUS.

REPLY TO THE QUERY OF S. P.

In the BAPTIST MAGAZINE for MARCH, page 108.

It is surely strange, in the state of mind in which Stephanus describes himself to be, that his enquiries should be so limited, as he asks only, "Whether he ought to join in singing those hymns which relate to christian experience, &c." Stephanus "laments that he has no solid ground for believing that he is renewed by the Holy Spirit," and "conceives it to be impossible for him, in his present state, to be exercised with the thoughts, ideas, and feelings of a christian." If this is indeed the state of Stephanus, he would do well to consider whether he can sing psalms or hymns of *any description*, or, while in that state, do any thing that is acceptable to God, as all works not performed in the faith of Christ are dead works, from which the conscience can be purged only by faith in the blood of Christ. *Heb.* ix. 14.

In the query a hope is expressed that "some observations on the subject of it may relieve an anxious mind." Is, then, the mind of Stephanus anxious on this point only, or principally, "whether he ought to join in singing those hymns which relate to christian experience, assurance, &c.?" Surely, in his state, as described by himself, his mind ought to be anxious on another subject of infinitely greater importance to him as a lost sinner. Perhaps Stephanus is one who professes to believe the truth of scripture, and from a partial acquaintance with the word of God, as well as from the nature of his education, he has some conviction of the necessity of a change in himself, and that it is the work of the Holy Spirit to produce that change—and he is probably waiting and hoping for that change in attendance upon what are called the means of grace—but he is over-looking and

neglecting what should be the *first concern and enquiry of a sinner*, which is this, How can God be just and yet justify the ungodly? Is there any ground for me to hope for the remission of sins? Has God laid any foundation upon which I may, guilty as I am, rest my hopes, with safety, for deliverance from the wrath to come, and salvation unto life eternal? This ought to be the first great enquiry of Stephanus, and of every other sinner; and if Stephanus, professing, as he does, to believe the truth of scripture, were to search those scriptures, and allow himself no rest till from them, as the oracles of God, he obtained satisfaction upon this infinitely important subject, he would be taking a wiser course.

The Apostles preached the Lord Jesus Christ, his incarnation, his glorious person as the Son of God, his obedience, his sufferings and death as an atonement for sin; his resurrection from the dead, and exaltation to the right hand of the Father; they invited and entreated sinners to come to him for life; they called upon them to believe in his name, and assured them that, believing, they should be saved. *Acts* xiii. 38, 39. And though the Apostles are dead, yet, as the ambassadors of God, they still preach to a lost world in their writings, which are the words of the living and true God. This is the great subject to which Stephanus should first attend; and if he be led to believe the gospel of Jesus Christ, he will be justified through his blood, he will be born of the Spirit, by the incorruptible seed the word of God; and then he will have the "thoughts, ideas, and feelings of a christian," and will worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. But, How shall he escape if he neglect the great salvation? May these few lines be seriously considered by him, and be owned of God for affording him that relief which is the fruit of faith in the precious blood of Christ.

S. M.

CHRIST THE *AMEN*.

LIKE many others of hebrew origin, this word is ambiguous, and its sense must be determined by the connection in which it is found. In the New Testament it mostly occurs either at the beginning or end of a sentence; in the first mode it was very frequently adopted by our Lord at the opening of his discourses,

and at the commencement of any remarkably impressive saying; thus he begins his conversation with Nicodemus, "Αμην αμην λεγω σοι," which our translators justly render, "Verily, verily, I say unto thee." The signification is, truly, in truth; as though he had said, 'I affirm it in the most solemn manner. I aver it as an important truth.' In the second sense, this word is generally used by the Evangelists and Apostles at the conclusion of prayers and thanksgivings; and in this situation it implies the full consent of their minds, and their firm belief of all that they have asserted—an ardent desire to obtain the object of their petitions and a solemn declaration of their sincerity. Sometimes it is employed to give additional force to an affirmation; in this sense Paul uses it, *Rom.* i. 25, "The Creator who is blessed for ever, Amen." At other times it imports devout expectation; with this view it is used by John at the end of his Revelations; "I come quickly, Amen, even so, come Lord Jesus."

The primary meaning of the word and the sense in which it often occurs in the Old Testament, is *steadfastness—constancy—immutability—veracity;* and on this account the inspired writers associate it with the name of the Supreme Being and call him *Elohe-amen,** God the Amen, i. e. the true God, or the God of truth. The Jews are reported to have so great a reverence for this word that they say "The gates of heaven are opened to him who answers *Amen* with all his might." But not to detain our readers any longer with observations of this nature, we will come immediately to the subject which demands our attention.

It is worthy of remark that when Jesus Christ appeared to John in Patmos, he assumes this very title. "These things saith the Amen, the faithful and true witness." This we conceive to be expressive of the Redeemer's immutability. This is the first and most striking sense of the word. The Jews are said to have taken it for the name of a Divine person, and to have considered it as answerable to *Jehovah Adonai*, and we have already shown that it is used by the prophet Isaiah to express the immutable veracity of God, and that hence he calls him *God the Amen.* To attach the idea of immutability to Jesus Christ is perfectly correct. The sentiment is countenanced and affirmed in the sacred scriptures by the most undisguised and unequivocal terms; and no one can affix a different meaning to those terms without imputing the most glaring impropri-

* *Isa.* lxv. 16.

eties of language to the inspired penmen—without violating the plainest rules of sacred criticism. Take these words of the Apostle as a quotation from the Psalmist, *Thy throne O God is for ever and ever—And thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same and thy years shall not fail.* If it be objected, that according to our views, the Redeemer was subject to almost perpetual changes, that he assumed human nature, was subject to grief and at length to death: this objection is of no force, since we do not attach the idea of immutability to his human nature, or even to his mediatorial transactions, in one sense, as they were constantly varying according to the several stages of humiliation and suffering through which he had engaged to pass. Our views of the immutability of Christ relate to his divinity and his designs.

Jesus Christ is immutable in his nature. No subject has been controverted more than the nature of Jesus Christ. Were there no express declarations of scripture relative to this important article, the unsullied purity of his character, while he resided on the earth; the authority which he exercised over diseases and fiends and earth and sea and air, the awful exit he made, and the prodigies that accompanied it; the magnificence with which he left the tomb and soared to the throne of heaven amidst the hymns and adorations of ministering spirits; these circumstances alone would have given rise to endless speculations and inquiries respecting his nature. But we are not left to explore the cheerless abyss of speculation; *we have a sure word of prophecy* which declares that *Jesus Christ who was of the seed of David according to the flesh, is over all, God blessed for ever.* It is on this conviction that we found our sentiments respecting his immutability.

One of the essential properties of Jesus Christ is *Eternity. His goings forth are from everlasting.* He is *before all things and by him all things consist.* A second property of Jesus Christ is *Independence.* He has *life in himself.* He is *the resurrection and the life.* He holds *the keys of death and of hell.* A third property is an *illimitable power. By him were all things created that are in heaven and in earth, visible and invisible. He is able to subdue all things to himself.* Now all these pro-

perties imply immutability; for a being who is liable to any essential variation cannot possess them: for were he subject to change in one instance, he might be liable to change in a thousand instances, in which case his very existence would be insecure.

The glorious perfections of Jesus Christ place him beyond all possibility of any essential change. Political vicissitudes may convulse the world, and universal empire pass from one rapacious hand to another; monarchs may be dethroned, palaces reduced to ashes, and kingdoms desolated: but *Thy throne, O God, is for ever and ever; these* shall perish but *thou* remainest; *these* shall be changed, but *thou* art the same, and thy years shall not fail. Behold above all these varying and mortifying scenes, reigning in supreme independence, the august *Amen*. Not only beyond the influence of sublunary changes, but exercising an omnipotent controul over them all, making them bow to the sovereignty of his will, and rendering them subservient to those purposes by which he illustrates the grandeur of his nature.

Immutability attaches to the designs of Jesus Christ. Let any one contemplate the history of true religion, and he will trace with facility the most perfect unity in all those dispensations which have been exhibited to the world. It is true that each economy has its distinguishing features; but those peculiarities, so far from implying any want of harmony in the successive revelations which God has made to man, are the most beautiful illustrations of the unity and immutability of his designs.

Examine the engagements that were made with Adam, relative to the offspring of the woman; reflect on the notices that were given to Noah by the construction of the ark, and by his miraculous preservation when the flood overwhelmed the world; contemplate the promises that were made to Abraham, respecting him in whom *all the families of the earth should be blessed;* consider the levitical institutions which were so numerous, so dignified, so significant, read the various prophecies which relate to the *light of the Gentiles, and the glory of Israel;* and observe the rich lustre they throw on the worship of the Jewish temple, and you will conclude that one immutable design pervaded the whole. And what was that design, but gradually to introduce men to the knowledge of the Messiah; to unfold, by preparatory means, the brightest instance of benevolence that earth or heaven ever saw? Yes! ye holy patriarchs, ye sacrificing priests, ye in-

spired prophets, as your minds were illuminated by the spirit of God; as ye stood by your bleeding victims; as ye were wrapt in holy vision; your eyes were all directed to calvary; there ye agreed to carry the burden of your sins; thence ye received pardons and righteousness and glory—and were unanimous in hailing the immutable Jesus as *The Lamb slain from the foundation of the world.*

Trace the constancy, the unchangeableness of Immanuel's designs still farther. It was necessary not only to make a suitable provision for the salvation of men, but also to *insure* the effects of it; otherwise, all his labours might have been useless. His designs are expressed thus—*All that the Father hath given me shall come to me. They shall never perish, neither shall any pluck them out of my hand. On this rock I will build my church, and the gates of hell shall not prevail against it.* These are the glorious objects which he is still promoting. Many designs which we formed long ago, through the fluctuation of our minds and a succession of uncontroulable events, are effaced from our memory; or, if not effaced, they have lost their force, and seem to interest us as little as though we had never formed them; but this is a weakness of character which can never be ascribed to Jesus Christ. Did he form the immense design of presenting such an obedience and such an expiation as should satisfy the claims of justice and raise guilty man from the verge of hell to the felicity of heaven? Behold him in the accomplishment of it, assuming the nature of man and submitting to every indignity. What could check his perseverance or damp his ardor? Could the insults of the populace, the instruments of death, the frightful spectres that yelled around him? No! In all these things he was more than conqueror. *He endured the cross, despising the shame.* Did he design to support the church in the midst of a hostile world? Let frantic Jews attempt to exterminate it; let Paganism assail it with the flaming torch of persecution; let a malicious superstition employ all its engines for its demolition; let an arrogant philosophy cry, "Rase it, rase it, to the foundation thereof;" still the designs of Jesus are the same—he beholds all the rage of his foes with a majestic tranquility. Under his auspices the church has out-lived the storm; she is at this moment extending her influence over the world—that influence shall be universal, and prove to the whole intelligent creation, that *The Lord God om-*

nipotent reigneth. Amen. Hallelujah! The Lord God omnipotent reigneth.

But farther, It seems that Jesus Christ denominates himself the *Amen* because he unites in his character the highest moral perfections, viz *Faithfulness and Truth.* This is the second meaning the title will bear.

Jesus Christ came into the world *to bear witness to the truth.* When he entered upon the grand undertaking of renovating the world he found it full of lies. The mythologists, in relating the achievements and character of their gods, taught the people nothing but lies. The opinion which the heathen philosophers and poets adopted and diffused through the world, were miserable delusions. The means which they recommended for the enjoyment of the divine favour, amounted to nothing less than gross falshood. Their description of Elysian bliss and Tartarean horrors, were mere fictions of their own corrupt imaginations. The world was filled with lies. Then said Jesus, *For this end was I born that I might bear witness to the truth.* And how was this to be effected? We answer, By a faithful and true testimony of the *will of God* sufficient to illuminate the minds of men. Was it the will of God that human depravity should be exposed? Jesus said, *Except a man be born again he cannot see Kingdom of God.* Was it the divine will that salvation should be exhibited to sinners through a divine Saviour? Jesus said, *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have everlasting life.* Remember that these are the words of *faithfulness and truth.* These are the words of the great *Amen.* Every sentence that he uttered relative to our character, our deliverance, our labours, and our hopes, is of supreme importance; no one can trifle with topics so interesting and useful without opposing the wisdom of heaven, and resisting the instructions of the faithful and true witness. And what can be a greater crime? In what does your sin chiefly consist, you who have formed such extravagant views of your own performances, as to imagine there is no need of renovation or of an application to an atoning Saviour? You resist the faithful and true witness. In what consists the agravation of your sin, who, to excuse your total want of a devotional spirit, are led to renounce your attachment to the essential truths of the gospel? You are resisting the faithful and true witness. What is your

crime who under the colour of zealously supporting doctrinal truths, treat with contempt or neglect the influence of those truths on the heart and conversation? Surely we scarcely need repeat it, you are resisting the testimony of him who is faithfulness and truth, the injunctions of the great Amen.

But Jesus Christ is a faithful and true witness, not only as it regards the testimony he bore to the will of his Father, but also in the sufferings and death with which he sealed that testimony. He was a martyr for the truth, and retained the most unshaken adherence to it till the moment in which he bowed his head and said, *It is finished.* How does this appear? Jesus Christ had borne the most direct testimony against the corruptions of the Jewish Church, and the infamous conduct of its spiritual rulers; this awakened their resentment, and was one cause of his apprehension. He had frequently intimated the speedy dissolution of the Jewish polity, both civil and ecclesiastical, this was another cause. He affirmed that he was the centre of the ancient predictions, the promised Messiah, the Son of God: for these assertions he was charged with blasphemy—for these he was arraigned and scourged and crucified. By this death he bore witness to the truth, and in this sense Jesus Christ was a martyr. *He suffered death leaving us an example.* But this was not the only view with which the Saviour submitted to the cross. God forbid that we should think it was. The great end of his death was far superior to this; he died, the just for the unjust, to bring sinners to God. He died a martyr to the love of his heart, a martyr to the purity and equity of the divine government. Was this the regard which Jesus discovered for the truth? What then ought to be our conduct? Endeavour to acquire the most extensive knowledge of it; do not be satisfied with a superficial view, but be settled and grounded in the truth. If it cost him the blood of his heart, let it have a pre-eminent place in your affections. As the defence of it cost him so many groans, cry mightily to the Spirit of God to sanctify you by the truth. As he displayed it in his life, *Let your light so shine before men that they,* seeing the purity of the gospel reflected in your character, *may glorify your Father who is in heaven.* It is only by this that you can evince the sincerity of your attachment to the truth.

F——— S. S.

THOUGHTS ON THE PHRASE "NOT SO WELL AS I COULD WISH."

WHENEVER conviction seizes the conscience of a careless sinner, the cry of his soul is, *What shall I do to be saved?* and this is not feignedly, but with godly sincerity; not with Laodicean lukewarmness, but with the ardor of the chased hart for the refreshing stream; not transiently like the morning cloud, but permanently, like the sorrow of an afflicted parent for the loss of an only son. And when this serious enquiry is answered by a manifestation of pardoning mercy to the soul, a sweet child-like simplicity shews itself in the new convert, with a readiness to relate in an artless unaffected manner, the abundant goodness of God. As long as the life of religion is retained, there is an honest openness of spirit in speaking of *the present state of the soul.* This is an ornament to the christian profession, and a recommendation of the person to the respect and esteem of all that love the Lord Jesus in sincerity. But we frequently find among professors a manifest want of this open, artless, unaffected manner in speaking of the things of God, and something substituted in its room which is very like *evasion,* or at least improper reserve. This appears in many instances, but in none more than the following: ask a person the state of his mind; he replies, "Not so well as I could wish." Now what is this to the purpose? Nothing at all. It does not describe *what he wishes to be—how far he is from that state, what pains he is taking to obtain the object of his desire;* but leaves the enquirer entirely in the dark what to judge, or how to advise. He may possibly give suitable advice, but he is as likely to advise wrong as right: he may labour to encourage, where it may be more needful to search and develope the subtile windings of the human heart; or he may kindly endeavour to administer comfort, when it is more peculiarly necessary that the soul should be humbled for inward departures from the living God. But what is worse than all, is, that those persons who are frequent in the use of this phrase (except a few whose understanding is weak, whose heart is better than their head) discover by their conduct in general a strange indifference to the deep things of God; and often betray a temporizing spirit, which would trim betwixt God and the world. But do they investigate the cause of their leanness? Do they pray with the Psalmist, "Search me, O God, and

know my heart; try me and know my thoughts, and lead me in the way everlasting?" Alas! there is but too much reason to fear, that nothing is more remote from their design; for although they attend public worship, keep in connexion with a religious community, and have a name to live in the world and in the church, yet are they comparatively dead, and the things which remain are ready to perish. Are their loins girded, their lamps burning, and they themselves as men that wait for the Lord? Do they keep up and enjoy communion with the Father and with his Son Jesus Christ? If not, (as is greatly to be feared) what care, what fidelity ought to be used with such persons in order to rouse them from their stupor and delusion, that they may regain what they have lost, and be found meet for the inheritance of the saints in light. Considering therefore the baneful tendency of such a cant phrase, it is hardly possible to express the abhorrence we ought to feel at the use of it. May every Watchman in our Israel labour to banish it for ever; and may gospel simplicity and godly sincerity be the constant adorning of all that are called by the christian name.

THEOGNIS.

LETTER FROM THE REV. J. THOMAS.

(Afterwards employed in the Baptist Mission in Bengal) to his Brother.

Malda, Bengal, July 17, 1787.

My dear Brother,

STILL in the land of the living, greatly rejoicing in God through Jesus Christ. This is so strange a part of life to me, that I cannot help likening it to a great calm, after a long and boisterous storm. The 103rd Psalm is weaved into the threads of my mind, so that it will never be picked out. All I desire or wish below, is in possession, save my poor wife and dear babes, who are yet in the storm. When the Lord has done this, nay even *now*, I want to be neither greater nor richer. The sorry riches and honours of life, which have cast down many strong men, are now in Agur's scales. I have a pleasant and beautiful situation, and the days of my prolonged vapour are portioned out in the following manner.

The Chief or Governor is G. U——, Esq. with whom I became usefully acquainted at Calcutta. He is a mild and beautiful copy of Christian temper meltable to divine things; he has an obedient ear, and is as a growing cedar, flourishing in the courts

of our God. In his house I live; under whom are about 7 europeans, and sometimes more, which together with visitors, officers, and people of rank that drop in, compose our family. At 6 o'clock there is a large bell rung, which calls the party to a chapel in the house, where a portion of Doddridge's Family Expositor is read, and then prayer by the mouth of one of us. We then breakfast and find it half past seven; I allot the following hours till ten for sweet meditation, reading and prayer; but it is very short. From ten till two, I allot for the study of Bengalee; rise from dinner before four; then sleep, (according to the custom of the country,) read, ride out in a carriage, (for we have no less than 7 carriages, of which two are the Governor's Phaetons) in the cool of the evening, and rise from the tea table at about half past seven. Allow till nine for the study of the language, and till ten for private devotion, at which hour we all meet again. I read, after which we sing a hymn and close the day with prayer. A refreshment of fruits and wine afterwards closes the mercies of the day.

On the Lord's day, the same in the morning, and at ten the bell rings, all are assembled, and before I arrived here, they read the prayers of the Church of England and a Sermon. But now, after the first day (on which prayers were read) and I exhorted; I give out a hymn, read a striking portion of God's sweet word, call on the name of Jesus to be in the midst of us, and then deliver my message in his name, and close in prayer with a hymn. We then, *without one Word spoken*, retire to our closets; an example they have steadily followed, and I have no doubt to their advantage. We meet again and I give them an evening lecture, and truly there is one among us whom we see not. I find my poor talent enlarged, and by night and by day the word of God is as a fire shut up or breaking out. The Lord says great and many things to me in 49th of Isaiah. He made me useful at Calcutta, but I was obliged to cry aloud there. However the Lord opened their eyes, and after one alarm, their whole conduct was altered, and continues so, with thanksgiving, to this day. I wrote a letter to a profane young man in distressed circumstances, on the one thing needful, and the Lord was pleased to rouse him from his sepulchre, and he is now come among us, calling on the name of the Lord. We are all young men, and they all look to me in matters of duty. I feel how unfit I am in some instances, and perceive much more; consider-

ing the kindness of God my Saviour I am baser than ever. However, the Lord smiles upon me, and makes every man about me join him. They make too much of me, and sometimes become snares to my soul. But the Lord is my strong tower, I run into it and am safe from *every thing*. I value not the world, but am bringing its glories to white ashes, to which they must so quickly be burnt. Seven abominations yet beset me, so that I cannot see at all that the "*Well done*" belongs to me; neither have I laboured and not fainted. I have many advantages, being quite unhurt with those Gospel refiners that I found in England wherever I went. Some of you having such a sight of Sovereign Grace as to leave the means; for they peep through the Devil's new and improved acromatic telescopes. Others again keep their heart on the means, by dint of a little help from Moses' whip, and thus lose sight of Him to whom these means would direct them.

Yours, &c.

J. THOMAS.

Papers from the Port-folio of a Minister.

Burning of Widows in India.

Extract from "An Account of the Writings, Religion, and Manners, of the Hindoos;" by Mr. Ward of Serampore.*

"I do not find that it is common for women to reveal their intention of being burnt with their husbands whilst both parties are in health. A few, however, do reveal this intention to their husbands alone, and there may be circumstances in the family which may lead to expect such a circumstance. When the husband is ordered by the Doctor to be carried to the river side, there being no hopes of recovery, sometimes the wife then declares her resolve to be burnt with him. In this case, she is treated with respect by her neighbours, who bring her delicate things to eat, &c. When the husband is dead, she again declares her resolution to be burnt with his body. Having broken a small branch from the mango tree, she takes it with her, and proceeds to the body, where she sits down. The barber then comes and paints the side of her feet

* This Work, in 4 Vols. Quarto, has gone through two Editions in India, and it is intended by the Baptist Missionary Society to reprint it in this Country.

red ; then she bathes, and puts on new clothes. During these preparations the drum beats a certain sound, by which it is known that a widow is about to burn with the corpse of her husband. On hearing this all the village assembles. The son gets together the things necessary for the ceremony. If there be no son, a relation does this, and if no relation then the proprietor or head man of the village does it. A hole is first dug in the ground, round which stakes are driven into the earth, and thick green stakes laid across to form a kind of bed. Upon these are laid, in abundance, dry thorns, hemp, clarified butter, pitch, &c. so that the fire may burn more fiercely. The officiating brahmun goes to the widow and causes her to repeat the formulas. In these muntrus she prays, that as long as fourteen Indrus reign, or as many years as there are hairs upon her head, she may abide in heaven with her husband. This heaven is called Pitree-loku. In these muntrus she prays further, that the heavenly dancers may wait on her, and her husband as long as fourteen Indrus reign, and that by this act of merit all her father's, mother's, and husband's ancestors, may ascend to heaven. After repeating the muntrus she takes off her ornaments, and gives them to her friends, ties some red cotton on both wrists, puts two new combs in her hair, paints her forehead, and takes into the end of the cloth that she wears some parched rice and kowries. While this is going forward, the dead body is anointed with clarified butter, bathed, muntrus repeated over it, and the body is then dressed with new cloth. The son next takes a handful of boiled rice, prepared for the purpose, and, repeating a muntru, offers it in the name of the deceased father. Ropes and another piece of cloth are spread upon the wood, and the dead body tied upon the pile. The widow then walks round the funeral pile seven times, strewing parched rice and kowries as she goes. A number of people try to catch the corn and kowries as they fall, under the idea that these things will cure diseases.* The widow having gone round seven times, ascends the pile, or rather throws herself down upon it by the side of the dead body. A few trifles belonging to women, as a box containing red paint, &c. are laid by her. The ropes are then drawn over the bodies, and they are tied together, and faggots put upon them. When this is done, the son, turning his head, puts fire to the head of his father, and at the same moment several persons light the pile at different sides. After lighting the pile, the women, relations, &c. set up a cry. Then with haste more thorns are thrown upon the pile, and two bamboo levers are brought over the whole to hold down the

* Mothers tie these kowries, &c. round the necks of sick children.

persons and the piles.* Several men, generally brahmuns, are employed in holding down these levers, and others are busy in throwing water upon them, that the holders may be able to bear the fire. While the fire is burning, more clarified butter, and pitch is thrown into it; then more thorns, &c. till the whole be consumed. It may take about two hours before the whole is burnt, but I conceive the woman must be dead in two minutes after the fire has been kindled. At the close, the persons who have been employed take up a stick each, and throw it on the remaining fire. The bones, &c. that may be left, are carried and thrown into the Ganges; or if it be at a distance from this river, are put into a pot, and carried to the river. It is said that some little of the flesh about the navel almost always remains unburnt. The place where the fire was kindled is plentifully washed with water, after which the son of the deceased performs pindee, viz. he makes two balls of boiled rice, and, repeating a muntru, offers them to, or in the name of his father and mother, and lays them on the spot where they were burnt. After this, the persons who have been employed in burning the bodies bathe, when each one, taking up water in his hands, three times repeats a muntru, in which are the names of the deceased. Then they each pour water three times upon the spot where the bodies have been burnt. The son puts over his loins, in coming up out of the water, a shred of new cloth, which he wears, if a brahmun, ten days. Some go home immediately after, others stay till evening, or, if the burning has been done in the evening, till next morning. Before they enter the house they touch a piece of iron which has been made hot for the purpose, and also fire. This is done as a charm against evil spirits. If the bodies were burnt at a distance from the river side, one of the relations stays and watches at the place three days, lest some yogee, sunyasee,† or any such mendicant should come to the spot, and in repeating muntrus should injure the persons burnt. It is the custom of these people to repeat muntrus in places where bodies have been burnt."

Mr. Ward mentions many instances of this shocking practice, and the names of persons, some of them his particular friends who had been eye-witnesses of such inhuman idolatrous barbarities!

* A person sometimes takes one of these bamboos, after the bodies are burnt, and, making a bow and arrow out of it, repeats muntrus over it. He then makes an image of some enemy with dirt, and lets fly the arrow into this image. The person whose image is thus pierced is immediately seized with a pain in his breast.

† A class of Weavers.

He adds, "I have been witness to two instances of the burning of widows; on the latter occasion two women were burnt together; one of them appeared to possess great resolution, but the other was almost dead with fear." Vol. ii. p. 547—550, 558.

Female Hindoos.

"If no stranger be present, the women wait upon the men, but a Hindoo woman never sits down to eat with her husband. The women eat what the men leave." It is added in a note, "The wives of respectable Hindoos are scarcely ever seen in the street with their husbands, except they be going a journey. When Hindoo country-women see an English woman walk arm in arm with her husband, they exclaim with the utmost astonishment, "Oh! Ma! what is this? Do you see? They take their wives by the hand, and lead them about, showing them to the other English, without the least shame. These people have not the least shame!" Vol. iv. page 170.*

Inhabitants of the Nag-poora hills, &c.

A respectable correspondent says, "We have about forty people from the Nag-*poora* hills; they are extremely stupid, and speak a language altogether new to me, but all speak a little Hindoost'hanee, by which I can pick out that their religion is something of the Hin*doos*. We are surrounded with hills; those to the northward are inhabited by a race of people civilized by the late Mr. Cleveland, to whose memory they have erected a very handsome monument at Bhag*ul*-p*oora*. The Company have also erected another. The hill sirdars assemble once a year at Bhag*ul*-p*oora*, among whom a tribunal is erected for trying all misdemeanors which may have happened among themselves, but the sentence they pass is not valid till sanctioned by government, so that the power they have is merely nominal; still it pleases them, and answers the purpose. This immense tract of country was made tributary to the company through the exertions of Mr. Cleveland, who brought those people to subjection by kindness, who, a few years before, were the terror of the country. You have no doubt heard of the barbarous murders committed about S*unkri-gulli* pass. Now peace

* It has been lately asserted by Colonel Munro before the House of Commons, in the examination respecting the India Charter, that the Hindoo females are as much esteemed by their husbands, and treated with as much respect as English females! We have inserted the above extract that our readers may judge for themselves.

and quietness prevail all around. A gentleman near Bhagul-poora lately discovered what he deems the ruins of the famous city of Palibothra (Patuli-pootra.) it is about four miles from us."

Obituary.

Mrs. WALLIS,

Who died in London, Nov. 16, 1812.

[Extracted from a Letter written by her husband to a particular Friend.]

"Our dying friends come o'er us like a cloud,
To damp our brainless ardors!----
For *us* they sicken, and for *us* they die!
And shall they sicken, shall they die---*in vain!*

"The event was long anticipated by me, and I made every exertion to prepare for the shock. But preparation was but partial, for I had armed myself against an untried combatant and he wounded me at a point I had left undefended. I had brought an intellectual apparatus to resist a moral sensation, and the calamity assumed a modification which I had not anticipated.

I felt much grief in witnessing the gradual decay of her strength. God has declared that "he does not afflict willingly, nor grieve the children of men." I submitted to his treatment, being confident that this discipline was needful for us, and that if we would *stand still*, we should see the salvation of God.

No complaint was heard from her lips; and though her langour and debility had for a long period debarred her from all earthly comforts, she was resigned to the dealing of her merciful father; and when she surveyed her depressed condition, she would say, "*Shall not the Judge of all the earth do right?* Yes;—he cannot do wrong." She never exhibited the slightest irregularity of temper, during her extreme weakness, and her gentleness and patience were indeed affecting. Sometimes she would say, "I fear I shall wear you all out;" though she gave no trouble, and all her friends felt much pleasure in attending her.

She contemplated death with composure, simply trusting in the mercy of God. Her constitution was too tender for the severities of despair, and too timid for immoveable assurance; her mind was, therefore, never violently agitated. She accounted her sickness the greatest mercy of her life, and said, "I have no desire to live, if God intends to remove me now; though I should much enjoy the favour if I might remain with you some time longer, and might nurse my dear little babe; but I can trust him to you and to God: and if he will pardon my sins and take me to heaven, I shall be much happier. What is it to suffer a few months of trifling pain, and *then* enjoy pleasure for evermore?"

We passed the evenings in reading the bible, or conversing on religion, or in prayer, just as she felt inclined. But sometimes weakness almost interrupted ei-

ther.. Ah, sir, the bed of sickness is the station from which to estimate the value of our time! Here every minute was felt of importance; and while she so eagerly sought for my attention that she might engage with me on the momentous subject of her eternal welfare, she tenderly feared that her constant solicitations would fatigue me. But her sweet and gentle manners were a reward for every possible labour; she showed the temper of heaven before she entered that holy place.

Her feelings fluctuated, and she wanted some evidence that her sins were forgiven. When the soul has beheld the holiness of God, and the heinous character of sin, so alarming is the view that the righteous *scarcely* seem saved. I encouraged her to look to God at all times, and not to rely on her own changeable feelings. I assured her that if God saw a special communication of this fact necessary, it would not be withholden; but suggested that he might see it proper to delay this comfort, and try her faith to the last moment, and if she placed all her dependance on Christ as her Saviour, she was equally safe as though God declared from heaven that he had blotted out *her* transgressions—that as he had promised to forgive sins, we should trust his fidelity, and not dishonour him by unbelief, which was *disputing* either his veracity or ability. She replied, "Well, my dear Wallis, I see that I ought to trust him, and will hope that he has forgiven me; but it would be so delightful to *know* that he has done it." Then she prayed—"Oh Almighty God! if thou dost not see right to afford me any particular evidence that thou hast pardoned my iniquities, give me faith to maintain my trust in thee to the last, for Jesus Christ's sake, I beseech thee!"

One evening, while sitting up, her mind was suddenly filled with blasphemies against God. She was almost distracted with fear; for she then conceived that she was given into the power of satan. I endeavoured to calm her by explaining the nature of such temptations, and argued, that if God had given her over to him, she would have complied with his insinuations, and not have been terrified at his wicked suggestions. "No," said she, with a look and manner which cannot be described. "No—he could not make me curse God. Though he tried again and again."

It would not be possible to bring all the conversation of a month before you, I will therefore only introduce a few particulars which may tend to show God's work on her soul before he took her from me. She was never accustomed to talk much, which habit combined with her weakness, prevented me, except at intervals, from knowing the state of her feelings. I said one evening, "You still remain calm and comfortable in your mind, though you believe this sickness is bringing on the moment which will take you from me?" She replied, "I am not afraid to die, I trust in God's mercy through Jesus Christ; I know I am nothing, I am nothing, but Christ is all-sufficient."

Her strength was impaired day by day, and for the last three or four days she did not quit her bed.

But the spirit grew stronger and stronger. Her constant prayer was for patience, to suffer whatever God saw right to inflict, and for faith to trust him to the last. She obtained but little sleep, and that was frequently disturbed by delirious visions. On the night previous to her departure, I heard her pray almost constantly; and being in an adjoining room could hear the words she used, they were these, "O Almighty God, I come unto thee by faith: hast thou not said, thou wilt cast out none that come unto thee? I beseech thee pardon my sins. Thou hast also said, Come unto me all ye that labour and are heavy laden, and I will give you rest." She used these words several times, and then she sung two verses of the evening hymn, and again prayed. This was at three o'clock on the Monday morning. Supposing it might be delirium, I gently called to her to ask if she was not going to sleep; she replied, "I had not thought about it;" and added, "My dear Wallis you cannot know how happy I am!"

Some little while after this she slept, and did not awake till about six; she then coughed with considerable difficulty, and her breathing was very laborious. She lay quiet, only coughing at intervals. She was attacked by the cough at half past seven, and her effort to expectorate was ineffectual; she remarked this to her nurse, and then composed herself, still breathing with considerable difficulty. In about ten minutes afterwards, without sigh or struggle, she passed away. Her spirit had taken its flight before I entered the room, and I only felt the last motion of the lungs. I felt that he had done all things well. All my prayers were answered, though not as I had expected. I asked for support to witness nature's last conflict; the trial was not sent. I implored God to grant her courage and strength to endure the sad crisis of nature's dissolution; the transition was calm and peaceful and insensible. It was not dying, it was passing from one world to the other. At the age of twenty two she was taken from this evil world, and received to endless happiness. Let me die the death of the righteous, and let my last end be like hers.

My memory just now supplies me with a simple, but I think very affecting instance, of that entire dependance on Christ into which the christian is led by the spirit of God. I said to my dear partner one evening, when she was very low in her feelings, "Well, though you have not that enjoyment for which you so eagerly long, yet you still are able to preserve your hope in Christ." "Ah! my dear Wallis," she replied, with a tone of exquisite animation, "I can never give up that hope; if I give up that, I have nothing left.—No, I can never give that up! I know I am nothing, I am nothing—but Christ is all-sufficient."

Though we live in a world where all is mutable and transitory: where our friends are perpetually stealing from us, we need not despair. He who is the ever-living, the immutable God, has declared to those who put their trust in him. "Though the mountains shall depart, and the hills be removed, my kindness shall not depart from thee, neither shall the covenant of my peace be removed."

Essays and Inquiries respecting the gifts and the teachers of the primitive churches. By Alex. Macleod. pp. 216. Hamilton.

"Few of our readers, it is probable are ignorant that considerable and extensive religious impressions have for some years past been made in various parts, particularly of Scotland, which had their origin from the zealous preaching of Messrs. Haldane and others associated with them. For some time changes of sentiment, and consequent changes of practice, have taken place among them. Divisions and distresses, both spiritual and temporal, have been thus produced, commensurate to the extent of their former undertakings. These changes have not merely respected Baptism, which they now consider to be the *immersion of believers only*, but the pastoral office, of which they entertain very diminutive views, conceiving it to be the duty of all the men in a church of Christ promiscuously to exhort one another in public; and also that the smallest occasional company of christians may, without pastors, observe every social institution of Christ, the Lord's supper not excepted. Also, that God hath not ordained pastors to be supported, in every case, at the expense of the church, but that all who need it should support themselves by secular business, and not be wholly devoted to the teaching, oversight, and care of churches. They think too, that church discipline should in every case be conducted in public, and on the Lord's-day; besides which they maintain and practice other observances which have led to much separation, and have excited much offence, and many prejudices against them, and against religion in general.

These innovations have occasioned *great thoughts of heart* in many, and publications on both sides have appeared, separately and in periodical works, till it appears that both they and the public have become weary of them. We have learned that Mr. *Macleod*, of *Crieff*, formerly connected with Mr. Haldane, now a baptist minister, has written on most of these subjects, and his thoughts upon them have been seen by some of his friends. He has been urged by them to publish, but has hitherto declined it, partly from doubts if the religious public will read or purchase books on such subjects, and apprehensive that most may judge what he has written to be personal wrangling, or theological warfare engaged in from bad temper and to uphold a party. The fact, however, is that though he necessarily applies his views to confute the sentiments and practice of Messrs. Haldane and Carson, and occasionally in some things of Mr. Braidwood and others, yet almost all his papers are illustrations of the doctrines and of passages of scripture on those and similar subjects.

Some of his friends, we learn, have at length prevailed with him to lay before the world, a small part of these, entitled, *Essays and Enquiries respecting the Teachers of the Apostolic Churches.* These will form a volume in duodecimo

of between 2 and 300 pages, and may probably appear in a few weeks. It has been read by able judges, of various views and denominations, who all express their opinion that it will greatly contribute to instruct and establish christians—to obviate anarchy and confusion, and to promote peace and unity in christian churches."

The above was sent us from a respectable quarter in the North, to which we can add, that we have carefully read Mr. Macleod's work, and with much interest. The work, in so far as it is controversial, is peculiarly adapted to the Independants and Baptists in the North; who considering *the exhortations of the brethren* as an ordinance of God, appropriate a part of the time appointed for public worship, on every Lord's day, to these exercises.

The object is to prove that this practice has no foundation in the word of God; and that no man is warranted to teach who is not endued with suitable gifts. To us he appears to have fully established his point; and those who have been in the contrary practice will do well to examine whether by adhering to an imaginary ordinance they have not gone far towards superseding a real one; namely, that of preaching the gospel, by which it ordinarily pleaseth God to save them that believe.

But distinct from the controversy, the work contains an able and elaborate treatise on *spiritual gifts*. Many serious and attentive readers of the scriptures, in going over those parts which relate to the extraordinary communications of the Holy Spirit, perceiving little of their necessity or utility even at the time, and knowing that whatever this might be, they have long since ceased, are apt to consider them as matters of no importance to us. By a careful perusal of these Essays, however, we shall perceive the fitness of many things pertaining to the extraordinary gifts of the primitive churches, that will give them an interest in our minds.

We think we could point out a few passages of scripture inappositely quoted, and a sentiment or two that we cannot subscribe. We think also the argument is sometimes too diffuse, and therefore defective in perspicuity: but upon the whole it is an able and instructive performance; and we trust that the author will not be deterred by the want of public encouragement to this his first effort, from similar attempts on other subjects in future, as his mind is evidently formed for close thinking.

A Letter to Sir Hugh Inglis, Bart. late Chairman of the East India Company on the state of religion in India, with suggestions for its improvement. By John Weyland, Jun. Esq.

After the numerous publications unfriendly to the propagation of the Christian religion in India, it is a relief to meet with one of an opposite description; and that from a respectable proprietor of East India stock, and whose resolutions at a meeting of the court of proprietors were approved by the Directors.

The Letter is candid, dispassionate, and for the most part judicious. Those gentlemen who assert that "As the Hindoos and

the Christians worship one great Creator, it is indifferent whether the adoration be offered to him through the pure medium of Christianity, or through the bloody and obscene rites of the Indian idolatry," Mr. Weyland deems incompetent to judge on the subject. He proceeds therefore without their concurrence to argue in favour first of an ecclesiastical establishment, and secondly of facilities being afforded to individuals and societies unconnected with it.

Mr. Weyland is not one of those alarmists who conceive of the population of India as so violently attached to the cast, as to stand ready on the first intimation of a wish to convert them to the christian faith, even by the mild means of *persuasion* only, to take the sword and drive us from their country. "So long, he says, as the government neither interferes directly nor indirectly in the propagation of Christianity by missionaries, (except if necessary to restrain the imprudent ebullitions of their zeal,) but the whole is left to the exertions and resources of individuals, or of private societies, no danger can possibly arise. The proof of this is short and conclusive;—because no danger *has arisen,* though the practice has been going on for centuries, and during the period many thousands of natives have been converted." It is prejudice, and not reason, that regards imaginary dangers, and overlooks experience.

Our author rejects as incompetent judges, all enthusiasts, whether against Christianity or for it. By the latter however he does not mean men who feel ardent "gratitude for the benefits of Christianity," but men who conceive that "we have nothing to do but to pour into India all the Evangelical knowledge and zeal we can export, and leave the rest to providence." It is very possible that there are such persons; but we do not know who they are. Many of the petitions lately presented to parliament on the subject have expressed a wish for *prudent* and *peaceable means* to be used, and where this has not been expressed, we believe it has been invariably understood. Dr. Carey and his colleagues are allowed to be "quiet, prudent, discreet, orderly, and learned men." Such however was the report given in the *Times* paper of the character lately given them in the House of Lords by Marquis Wellesley. It is for the liberty of sending out to the best of our judgment, such characters, and for their being entitled on their arrival, and during their loyal and good conduct, to the common privileges of British subjects, that we petition. If missionaries should so far forget themselves as by an imprudent zeal to raise disturbances which endanger the peace of society, let them be restrained by civil authority: only let them not be punished, or ordered out of the country, from mere apprehension of danger when none is known to exist.

We feel obliged to Mr. Weyland for his liberality in proposing that, "If any of the respectable missionary societies now existing shall present to the Directors, or to the Board of Controul a person whom they will avouch to be duly qualified as a Missionary, for whose support

they will engage, and for whose conduct they will become guarantees, a licence shall of course be granted, &c." Understanding that objections might be made to private *societies* being acknowledged by the law, we have asked only that the testimonial and engagements of *respectable individuals* might be accepted on their behalf. As the condition of preaching the gospel to the heathen, we should hesitate as to taking out any *licences;* but as the condition of being allowed to proceed in British ships to India, and of there enjoying the privileges of British subjects, we have no objection to it. And if by a friendly understanding between them and the India Government, a particular district were proposed by the one and granted by the other, all might be well; but for the licence to specify it, is not only treating the missionaries with jealousy, as Solomon did Shemei, but subjecting them to what may greatly contract, if not defeat their object.

To this confinement to a particular district Mr. Weyland adds, "Reserving always to the Governments of the Presidencies the summary power of sending him away, upon proof of any evil consequences arising, *or likely to arise* from his presence." If any missionary imprudently disturb the peace of Society, he must bear the consequence; but let him not be punished on the ground of mere apprehension, especially on the apprehension of such as are *averse to his object.*

If these proposals came from Government, we should respectfully submit in answer, that the missionaries we wish to send are not violent men, who will pursue their object regardless of the public peace; but the *friends* of good order and of the British Government. All we wish is, that they may not be treated as enemies till by their conduct they prove to be so. But their zeal it is supposed, may betray them into *indiscretions.* It may; we have never heard, however, of any such indiscretions as those of which gentlemen who are loudest in their declamations against us, have been guilty. We have neither *cut off the beards* of the natives, nor *shot their sacred monkies.* But allowing that missionaries may be indiscreet, yet let them be treated as you would treat a *friend:* let them be told of their faults, of which it may be they are not aware at the time. A friendly hint would go farther with these men than a jealous eye, or severe animadversion. Why should imaginary dangers, unfounded in a single fact during a series of years, be made the ground of legislative control? Why should a course of disinterested labours, which in every instance of conversion adds a cordial friend to the British Government, even though it were, like the course of an apostle, to be now and then the innocent occasion of a local disturbance, be viewed with so jealous an eye? If there be any danger of mischief arising from the indiscretion of missionaries, it would affect *themselves* in the first instance. In the frolic of the officers who shot the sacred monkies the whole of the danger was their own. Government does not appear to have been thought of; and notwithstanding the repre-

sentatons of "the gentlemen lately returnedfrom India," it is well known by the natives of Bengal that Government has no wish to force christianity upon them. Nay, whether rightly or not, they think Government does not *wish* them to be christians. If, therefore, any local disturbances were to arise, the displeasure of the natives would terminate on the missionaries only. But, as after twenty years experience, they have no apprehensions for themselves, there is no ground of apprehension for the public peace.

Some gentlemen do not understand the object of the petitions when we profess obedience to government in *civil* things only. We mean nothing more than to reserve our consciences for God, according to our Saviour's words, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." If our conduct in the exercise of religion be injurious to the peace of society, we should allow this to be a breach of civil obedience, and have no objection to be accountable for it, only let us not be punished on the ground of mere apprehension.

Far be it from us so to identify our missionaries with Christ as to reckon every opposition made to them as an opposition to God. If they act beside the christian character it is right they should be opposed. So far, however, as their conduct accords with the commands of God, opposition to them is opposition to Him; and how the propagation of christianity in India can be considered *in subservience to civil policy*, without a usurpation of his throne, we cannot conceive. It is very right for political men to consider its bearings in that department; and we have no fear that a candid and impartial view of the subject in that point of light will operate to its disadvantage; but we must not consider christianity as a secondary object. God will be supreme, or nothing. Yet Mr. Weyland, candid as he is, speaks of our being "bound as a christian country to impart the blessings of christianity, only *so far as it can be done with safety to our dominion.*" We have no desire to endanger the British Dominions, nor the most distant idea of their being endangered by the christian religion. If they be, however, it will be a new thing in the earth. But why does Mr. Weyland set up the safety of our dominion as the supreme object to which christianity itself must give way? He says, "I do certainly go a little beyond Machiavel." Machiavel considered religion merely as a mean of government. We hope Mr. W. does indeed go "a little" beyond this, but if he hold the above principle, it is *but little.* He alleges indeed that "the ultimate conversion of these heathens depends under God, upon the duration of the British Dominions." That the British Dominion may be the appointed mean of enlightening the Eastern world, as the Roman Dominion was of enlightening Britain, is readily admitted: this may be the design of providence in connecting them. It is also allowed that on the supposition of British Dominion being used for the amelioration of the condition of the natives, its duration is very desirable, and must needs be desired by the friends

of christianity. But we cannot allow the prevalence of the kingdom of Christ to depend on the duration of any earthly government. The duration of a government may depend on its befriending the kingdom of Christ; but if there be any truth in the scriptures, "HE must increase." If Britain refuse to do its duty, deliverance will arise from some other quarter. "The nation and kingdom that will not serve Him will perish."

As to what Mr. Weyland has written on an *Ecclesiastial Establishment*, this is no part of our concern; but if it be so conducted as to "take a share in the conversion of the heathen," and do not interfere with the labours of those who are unconnected with it, it will be entitled to our Christian regards, no less than our undertakings are to those of pious episcopalians. But if it be for the purpose proposed by Dr. Buchanan, in his work recently submitted to Parliament, namely, to "report on the character of the various translations of the Scriptures which are now in progress within the British Dominions," we do not think it would answer the end; and for our own parts, we had rather a judgment should be passed upon our translations by learned men throughout the world than by those who might be under a temptation to do injustice to them.

A Treatise on various Subjects, wherein some difficult cases of Conscience are answered, with several Sermons by the late Mr. John Brine, many years Pastor of a Church of Christ near Cripplegate; and some Account of the choice Experience of Mrs. Mary Brine, written by herself. Revised by James Upton, Minister of the Gospel. To which is added, a Sketch of the Author's Life. Button, Williams, Higham, &c. Boards, 10s.

THE author of this treatise is well known as a learned, able, and judicious writer of the last century. We are happy to see some of his practical writings reprinted. His controversial pieces might, some of them at least, be occasioned by circumstances which do not now exist; but the experimental and practical are always seasonable.

Mr. Brine was a high Calvinist. We suppose he himself would have had no objection to being so considered, as he advocated the "supra-lapsarian" doctrine. He was however decidedly averse from antinomianism. He says,

'I am so far from thinking that Believers are not in this state under the moral Law, or that their acts of Faith, Repentance, Love, and filial Fear of God are not obedience to it in the present world, that I am most firmly persuaded that they will be under that Law *in Heaven*; and that all their holy acts of Love, Adoration, and Delight in that blissful State, will be Obedience due to their heavenly Father by virtue thereof.'

And though he was sometimes severe with his opponents, yet this was nearly confined to those whom he considered as the adversaries of the gospel. Towards others he cherished and inculcated a spirit of forbearance. As he maintained the moral law to be a rule of life, his brethren forbore with him, and as they adhered to the doctrine of salvation by grace

only, he forbore with them. One of his controversial pieces is entitled, "Motives to love and unity amongst Calvinists differing in some points," which he enforced in a way that shewed his heart was in the subject.

The style of Mr. Brine, though not precisely adapted to modern taste, is energetic and pungent; his method perspicuous, and his arguments generally conclusive. He has been called "the great John Brine," and his writings recommended next to those which are sacred. We cannot say that we approve of certain parts of his system, but we can, and readily do, allow him to be one of its ablest and most respectable supporters.

We remember to have read the pieces contained in the present Volume many years ago with considerable profit, and doubt not but the republication of them by Mr. Upton will be both acceptable and profitable to our readers.

A Letter to a Friend in the Country respecting the Petition for the abolition of all Penal Statutes in matters of Religion, Unanimously voted by the Dissenting Ministers of London and Westminster, at Red Cross Street Library, February 2, 1813, and since presented by Lord Holland and William Smith, Esq. M. P. to both Houses of Parliament—With Remarks on *the Extraordinary Correspondence* between the Rev. Joseph Ivimey and J. Butterworth, Esq. M. P. for Coventry. By John Evans, A. M.

Neutrality the proper ground for Protestant Dissenters respecting the Roman Catholic Claims; being a Vindication of the Author's Conduct, at two Meetings of the General Body of Protestant Dissenting Ministers, of the three Denominations, in London and its Vicinity, held at the Library, Redcross Street, the 2nd of February and the 2nd of March, 1813. Containing a Reply to the Remarks of the Rev. John Evans, M. A. on what he has designated "An Extraordinary Correspondence," in Six Letters to a Friend. By Joseph Ivimey.

The intimate connexion of the Author of one of these pamphlets with this work, renders it unsuitable for us to give any opinion. The statements are before the public; let the reader form his own judgment.

Extracts from an Account of the Writings, Religion, and Manners of the Hindoos; including Translations from their Principal Works, in four volumes, quarto. By William Ward, *one of the Baptist Missionaries at Serampore.* No. 1 and 2. Button, &c. 2d. each.

"On the authority of "Gentlemen lately returned from India," such high ideas have been entertained of the Hindoo morality, that some members of the House of Commons are said to have made it a question, Whether it would not be more suitable to request Hindoo Brahmuns to impart to us the blessings of their religion, than for the English to send out Missionaries to instruct them in the knowledge of christianity?

Unfounded and absurd as such representations are, yet from being reiterated, they are too frequently believed by those who are without information on the subject. The following extracts from Mr. Ward's work, distinguished by its authenti-

city, which will be printed in a series of numbers, will enable the reader to form his judgment upon this subject. The time is come when it becomes all christians to imitate Elijah, in his jealousy for the Lord God of Hosts, and to say, even in England, 'If the Lord be God, follow him: but if Baal, then follow him."

The above advertisement sufficiently explains the design of the series of Tracts of which these are the beginning. They contain the particulars of many horrid modes of self-torture, common among the Hindoos, in their devotions, such as *"Falling on spikes, walking on fire, boring the sides and tongues, swinging on hooks, burning and burying women alive,"* &c. As these extracts are from a work published on the spot, and which has arrived at a second edition there, no hesitation can exist respecting the truth of its statements, which under existing circumstances must be exceedingly interesting to the friends of Christianity in India.

Religious Books lately published.

1. Elisha's Lamentation for Elijah. A Sermon preached at Nether Chapel, Sheffield, on Sunday, March 28, occasioned by the death of the Rev. E. Williams, D. D. By Joseph Gilbert. 8vo. price 1s. 6d.

2. A Sermon preached at Aldermansbury Postern, London Wall, occasioned by the death of the Rev. Edward Willliams, D.D. Theological Tutor in the Dissenting College at Rotherham, Yorkshire. By John Hawksley, price 2s.

3. A Discourse on the sacrifice of Christ, delivered at the Rev. George Burder's meeting-house March 11, 1813, on the monthly Association of the Patrons of the Academy at Homerton, with considerable enlargements and notes By John Pye Smith, D. D.

4. A Method of teaching Adul Persons to read, which is designed to obviate their Objections and accelerate their Progress and which is likewise adapted to the circumstances of those uninstructed children whose opportunities of learning to read are very precarious, or particularly circumscribed. By John Freeman.

THEOLOGICAL NOTICES.

☞ Information of Works in hand from Theological Writers will be inserted under this article.

Shortly will be published a New Edition of the Essay on the Equity of divine Government, and the Sovereignty of divine Grace, by the late Edward Williams, D. D. We are authorised to state, that nearly the whole of this important work is printed off after having received the careful revision and correction of the lamented author.

In the press, and speedily will be published, a Treatise on Spiritual Comfort. By John Colquhoun, D. D. minister of the gospel, Leith.

Professor Eichorn's Introduction to the Old Testament and the Apocrypha, so much celebrated on the Continent, is translating for the press.

The Rev. H. Lacey, of Salters' Hall, has in the press, two volumes of Practical Discourses, expressly adapted to domestic use.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

Petition from the Committee of the Baptist Missionary Society to the Honourable House of Commons, April, 1813.

"The Humble Petition of the Committee and other Members of the Baptist Missionary Society; sheweth—

That your Petitioners, convinced of the truth of the Christian Religion, and feeling for the moral state of their fellow-subjects in Hindostan, did in the year one thousand seven hundred and ninety three, undertake to establish a Christian Mission amongst them. That it has been with reluctance that they have sent their Missionaries by foreign ships rather than by those of the East India Company, and merely owing to their being previously assured that applications to the Directors on the subject would not be received. That in sending out their Missionaries, they have not failed to inculcate on them, in the most affectionate and solemn manner, their obligations to be peaceable, obedient, and loyal subjects, in all places where they might reside; and this, not merely as a matter of prudence, but for conscience sake. That their present Missionaries, in British India and elsewhere, are well known to have conducted themselves on these principles. That your Petitioners, in the course of twenty years have never heard of any dissatisfaction which has been excited by the labours of their Missionaries so as to produce any thing like tumult or disorder. That, however attached the Hindoos are to their superstitions, and however dangerous it would be to force Christianity upon them, there is scarcely a city or town which the Missionaries enter, but the people are desirous of conversing with them, and of reading the Scriptures, which the Missionaries have translated into their languages, and which, when solicited, have been put into their hands. That your Petitioners acknowledge with gratitude the liberality and kindness which their Missionaries have experienced from those Right Honourable Persons who, during the last twenty years have presided over the British Government in India, to whom your Petitioners can appeal as to the character, conduct, and talents of their Missionaries. That out of four hundred and eighty persons (about twenty-five of whom were Brahmans) who in July one thousand eight hundred and twelve, had been baptized by their Missionaries, there is not an individual who is not well affected to the British Government in India. That the property of this Society in India, partly arising from the liberality of the Christian Public, and partly from the literary labours and unexampled generosity of the Missionaries, and consisting of public and private buildings, a type foundery, a paper manufactory, a printing establishment, and monies in the Company's Funds, amounts to many thousand pounds. Although your Petitioners, in this their Petition, confine their requests to their own Missionaries, yet they have no desire to possess any exclusive privileges whatever; nor have they any objection to furnish every reasonable and practicable testimonial concerning the persons to be hereafter employed by them as Missionaries, that they are men of good character, and well affected to the constitution and government of these realms.

Your Petitioners, confiding in the wisdom of your Honourable House, therefore humbly pray, that, as the renewal of the Charter of the East India Company is now under consideration, a clause may be introduced in the new Charter, by which such protection may be afforded to the Missionaries already in India, that so long as they shall in all civil con-

cerns be obedient to the Government, they shall be allowed to pursue the important work in which they are engaged without interruption, and by which clause the friends of this Society in this Kingdom may be permitted to send out in British Ships other Missionaries, to promote the same benevolent and important objects."

Petitions to Parliament in favour of religious toleration in India.

The number of these Petitions which have arrived in Town of late is very great. The signatures, besides those which have been given to members of Parliament in the Country, amount to 50,466. The interest taken in this important object is general through the kingdom. The result cannot at present be ascertained. It is easy to perceive by the manner in which many of them are presented to Parliament, that there is a strong prejudice to encounter. One of the members for Liverpool, for instance, (General Gascoigne)in presenting the Petition from 2,800 of the inhabitants of that Town in favour of the baptist mission, on May 14th, was understood by those who heard him to express himself as follows — "This is a Petition from some anabaptists in Liverpool, signed by nearly three thousand of them, praying for liberty to convert the Hindoos to their own particular faith." To the same purpose it was reported in the *Times* paper of May 15th.

To say nothing of the name *anabaptists*, which they utterly disown, how could General Gascoigne represent them as petitioning for liberty to convert the Hindoos to their own particular faith? Doubtless, the christianity which they petitioned for a free toleration to propagate was such as they understood to be taught in the New Testament: it was not merely nor mainly their peculiar sentiments as baptists, however, that they wished to teach, but the common salvation, and equal liberty for other denominations as for their own. We have not seen the Petition, but we are certain that such was the object of it. To what a pitch of prejudice must the honourable member have arrived to be able thus to misrepresent his constituents!

The known prevalence of such prejudices furnishes matter for prayer to Him who governs all minds. If God see it necessary, he can sway them; and if not, we have no reason to despond. Whether a legal enactment be framed in the expected Charter, or not, we have no reason to think the work will stop. If God see it most for his glory that his servants shall exist by mere sufferance, as they have done hitherto, so be it; it is for us to do our duty, and leave the issue.

Deputations from the Committee of the supporters and friends of the Baptist Mission in India have waited upon many of the members of both Houses of Parliament, to request them to present the Petitions, from whom they have received the most respectful attentions.

We learn by the public Papers of May the 19th, that Mr. Wilberforce presented the Petition from the Committee and other members of the Baptist Missionary Society, and delivered his sentiments in such a manner as powerfully to attract the attention of the House. He is said to have stated, that it had been represented, as if the object of these missionaries was to convert the Hindoos to their own particular faith; whereas it was not in pursuit of a *sectarian* purpose, but of spreading the *common christianity* that they were engaged; that the most honourable testimony had been borne of them by the Marquis Wellesley, and Lord Minto; and that by devoting the whole profit of their literary labours to the public good, they had furnished an example of disinterestedness worthy of the highest admiration. The Petition was then read, and ordered to lie upon the Table, in which the honourable Member of Liverpool, so far retraced his steps, as to express his hearty concurrence! We feel much obliged to Mr. Wil-

berforce for his conduct on this occasion. The advocate of humanity is the friend of christianity; and we cannot but hope that the victory of the former over the cause of slavery, will be the presage of the triumph of the latter over that of infidelity.

AUXILIARY MISSIONARY SOCIETIES.

Woolwich.

An Auxiliary Society in aid of the Baptist Mission was formed at Mr. Freeman's Meeting-house, Woolwich, March 18, 1813; and about £28 obtained immediately, in annual and quarterly subscriptions. Mr. Culver, Pastor of the Baptist Church in the High Street, read the 2nd Psalm and prayed; and Mr. Freeman delivered an appropriate address on the occasion.

Ipswich.

We have been favoured with a Copy of the Proceedings and Resolutions adopted at a Meeting held the 19th of April, 1813, at the Meeting-house, Stoke Green, Ipswich, in which it was unanimously resolved,

"That a Society be now formed, in aid of the Baptist Mission, to be called "The Stoke Green Auxiliary Baptist Missionary Society."

A Committee, Treasurer, Secretary, and other officers were appointed to carry this resolution into effect; and from their known zeal and activity, we anticipate considerable aid to the Mission from their exertions.

Kingsbridge District.

On Wednesday the 21st of April 1813, the Annual Meeting of the Baptist Ministers and brethren belonging to the Kingsbridge District in the County of Devon, was held at Bovey Tracey. The religious services commenced with a prayer Meeting at 6 in the morning. Brethren Turges, House, Evans, and Birt led the devotions of the assembly. At half past 10 brother Birt preached from *John* xvii. 17; afternoon brother Kilpin preached from 2 *Peter* i. 4, and in the evening brother Dyer preached from *John* xvii. 21.

It was then agreed that some of our brethren be requested to itinerate in the northern part of this County, and our brethren Birt and Harris are engaged to visit it in the course of the next month.

Also, an Assistant Mission Society for this District being mentioned as a very desirable object, it met the cordial approbation of the Meeting, and a Society was immediately formed. Several appropriate Resolutions were unanimously agreed to —among others—

"That each Church in the District make some annual Contributions for this purpose, either by Penny Societies, yearly Subscriptions, or an annual Collection, as may be most convenient.

"That the Business of the Society be transacted at our Easter Meeting, when at least one Sermon shall be preached with reference to this object: any recent intelligence communicated, the accounts made up, &c."

The next annual Meeting will be held at Dock on Wednesday in the Easter Week, 1814, in brother Birt's Meeting-house in the Square.

Brothertoft.

At Brothertoft, near Boston, Lincolnshire, the attendants at a monthly Prayer-meeting for the spread of the Gospel, have opened a subscription on behalf of the Baptist Mission in India; and we understand that their infant efforts wear a promising aspect.

General Baptist New Connexion.

A Correspondent intimates that on reading the information given in page 127 of this volume, that "The new connection of General Baptists have lately resolved to assist the Mission, and that one of their Churches will support a native preacher," several of our readers in the Country (much pleased to hear of an accession to the Missionary cause) request to be informed of what Congregations the "new connection" consists, and under what direction, *their* Missionary is to be

placed. "An Enquirer" is respectfully informed that Christians of different denominations support native preachers chosen by the Missionaries, and under their direction. Respecting the *New Connection* of General Baptists, he is referred to the Baptist Magazine, vol. iv. p. 381.

RECENT INTELLIGENCE FROM INDIA.

Many letters have been received from our brethren in India during the past week. We are happy to inform the friends of the Baptist Mission that the accounts are generally favourable and encouraging. Some new stations are formed, and several members of the church at Calcutta promise to be very useful in the work of the Mission. The most successful preachers appear to be those raised up in India who are called country born.

Extract of a Letter from Dr. Carey to Mr. Fuller, dated

Calcutta, 29th October 1812.

"My dear brother Fuller,

Once more I am recovered from the borders of the grave, to which I was brought by a bilious fever. I expected to die; I could not triumph in the prospect, but I felt that I could cast my guilty soul on the mercy of God through Christ, and while I saw nothing in myself but sin, I had a hope that my sins were forgiven through his blood. I am to myself unexpectedly restored, and think I have a desire to devote myself more entirely than ever to the work of my Redeemer.

The work of God still goes on among us, pray for us, and especially for me. Give my love to all my old friends.

Yours very affectionately,
W. CAREY."

PUBLIC MEETINGS.

THE Hants and Wilts Association of Baptist Churches held their Easter meeting at Romsey, April 21st. Mr. Clare preached in the morning on christian patience, from *Col.* i, 11. Mr. Giles on the ascension of Christ, from *John* xiv. 28, and Mr. Saffery in the evening on self denial, from *Luke* ix, 23. There was a prayer meeting early in the morning—Mr. Bulgin preached the preceding evening from *John* xvii, 3. The devotional parts of the services were conducted by the brethren Scott, Millard, Mursell, Saunders, Shoveller, Miall, Giles, Crudge, and Saffery. The afternoon was devoted to the business of the association, and there was a collection for village preaching. The next association will be at Newport, the brethren Early, Millard, and Saffery to preach, and brother Bulgin on the Tuesday evening.

N. B. The members of the association are desired to take notice that the day of the next meeting is altered from the 21st to the 7th of July.

April 28. The Wilts and Somerset district meeting was held at Paulton. In the morning Mr. Porter preached from *Ezek.* xxxiv, 26. in the afternoon Mr. Saunders from 1 *John* iv, 10, and in the evening Dr. Ryland from *Joel* ii. 27. The devotional parts of the services were conducted by Messrs. Ward, Edminson, Mitchell, Murch, Holloway, and Lewis. The next meeting is to be held at Trowbridge on the first Wednesday in October. Mr. Mitchell of Warminster to preach.

ORDINATIONS.

April 16, 1813. Mr. Thomas Griffin (formerly of Falmouth) was settled over the Baptist Church in Prescot Street, London. The introductory prayer and discourse by Mr. Cox; the general prayer by Mr. Thomas Thomas; the address to the pastor by Mr. W. Newman, 1 *Cor.* xiv, 12, the exhortation to the church by Mr. Timothy Thomas: *Col.* iii. 16. and the concluding prayer by Dr. Rippon. The proceedings of the church, relative to the settlement of Mr. G. communicated by one of the deacons; Mr. G's declaration of his religious sen-

timents, the sermons, together with all the other parts of the service, were concise, appropriate, and impressive; and highly approved by a numerous and respectable auditory.

Same day, Mr. Young from Edinburgh was ordained Pastor over the Baptist Church at Artillery Street, London. Mr. Shenstone prayed; Mr. Smith (late of Tiverton) stated the nature of a Gospel Church, and the object of the present service, and received Mr. Young's confession of faith; Mr. Ivimey prayed the ordination prayer; Mr. Austin gave the charge; and Mr. Ivimey preached to the people.

On Monday April 19, 1813, Brother John Davies of Caermarthen, was ordained co-pastor with brother J. Watkins, over the particular Baptist Church, meeting in Priory Street, Swansea. Brother D. Bowen of *Llanelly*, began the service by reading the word of God and prayer; brother J. Watkins briefly described the nature and privileges of a gospel church, asked the usual questions, received the confession of faith, and prayed with laying on of hands; brother W. Evans, of *Cwmyvelin*, delivered the charge, which was founded on *Ezek.* iii. 17. *Son of man, I have made thee a watchman unto the house of Israel*, &c. brother J. Harries of *Swansea*, addressed the church from *Acts* xiv. 15, *We also are men*, and brother D. Peter, (President of the Independent Academy at Caermarthen) concluded by prayer.

Baptist Meeting-house opened at Weymouth.

On Lord's day April 18th, a Baptist meeting house was opened at Weymouth; when the Rev. John Saffery of Salisbury preached three times. In the morning from *Psa.* cxxxii, 5, in the afternoon from *Psa.* cxxxiii, 3, and in the evening from *Col.* i, 6.

In Weymouth, which contains nearly five thousand inhabitants, there is only one dissenting interest, and a meeting house belonging to the Wesleyan Methodists. The nearest Baptist Church to this place is more than thirty miles distant. There are a few persons who have been baptized by different Ministers. These, after having consulted with their brethren, and prayed to him who is infallible for direction, have opened the Room in which they now worship.

The attendance is very numerous, and respectable; and it is devoutly hoped much good will ensue, as the station affords an encouraging prospect for any pious prudent zealous minister of respectable talent. If God be glorified and sinners saved, every desire of their hearts will be granted. The Room has been furnished by the generous exertions of a single individual.

STATE OF RELIGION AMONG OUR COUNTRYMEN IN FRANCE.

Extract of a Letter from a Prisoner of War.

"I was, when captured, living according to the course of this world, and as ignorant of God as a brute. But about fourteen months after, the Lord was pleased to call one of my shipmates into eternity. I attended his funeral, and returning to the prison, found my mind alarmed about my latter end, and what would be my state if God should call *me* to give an account of my doings. Then I thought I would attend the meeting, and I went to it, believing that I should be damned if I continued as I was. Since that I have discovered more of my filthiness, and inability to merit any thing but destruction, and what a rebellious wretch I have been against an infinitely good, holy, and just God.

"Although I have experienced many changes, yet I trust the Lord has effectually called me by his grace; and I have sometimes enjoyed the light of his countenance. I expect eternal life as a free gift through Jesus Christ, and that as the Lord the Spirit has begun, he will finally complete his own work.

"We have the gospel preached at Arras by a young Baptist, who was

converted in France about three years ago, which was before I was taken. From the time that Arras was assigned as a prison till the above mentioned time, there was a Methodist meeting here; but they were removed and these sent here from another prison. At present we have fifty four in Church-fellowship, and about a hundred more attend; many of whom I hope are spiritual. We have two sermons on Sabbath-day, and one on Wednesday evening; every morning and evening we have reading, singing, and prayer, at which time we sing Watts's and Rippon's hymns. We have also an experience-meeting once a month. There are also meetings at Lorivy, Verdun, Givet, Lemelibre, Breancon, Besancon, Cambray, and Valenciennes, some Baptists, and some Methodists.

CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST.

On Tuesday, May 4th, was held the THIRTEENTH ANNIVERSARY of this Institution.

The Members of the *London Church Missionary Association*, formed in the Metropolis in aid of the Parent Society, breakfasted together at the New London Tavern, when a Report was agreed on to be presented to the General Meeting, from which it appeared that nearly five hundred pounds had been raised by the Association, in the few months since its formation, by Congregational Collections, and by Weekly and Monthly Contributions.

The *Annual Sermon*, was preached at the Parish Church of St. Anne Blackfriars, by the Rev. William Dealtry, B. D. F. R. S. In this seasonable, eloquent, and masterly discourse, the preacher, from 2 Cor. v. 14. "The love of Christ constraineth us," made an appeal in behalf of India, which had great effect on his audience, and must be felt by every unprejudiced and conscientious man whom it reaches. A collection was made after the sermon which amounted to nearly two hundred and fifty pounds.

The Society is about to send a Clergyman, on a missionary voyage and journey, into the Levant. Mr. Thomas Kendall, with his wife and six children, had just sailed, under the protection of Government, to strengthen a Settlement, projected by the Society, in New Zealand. The introduction of Christianity into India had also engaged very deeply the attention of the Committee.

ON THE APPROACHING ANNUAL ASSEMBLY.

A second Address to the Baptist Denomination.

Dear Brethren,

THE cause of our Lord Jesus Christ is an object which lies near your hearts. It deservedly has an high place in your affections.—It is that for which its author laid down his life—which he lives in heaven to promote and by which all the families of the earth shall be blessed. To prefer Jerusalem to our chief joy is an evidence that we are likeminded with the Saviour. Feeling, therefore, this deep interest in it, every thing which has a tendency to advance it must be endeared to you who love him above all created good.

It is with peculiar pleasure, brethren, that in the eventful days in which we live, we see efforts made in every direction—efforts on the largest scale to extend the knowledge of a Redeemer. We wish them all God speed. Our prayers, our influence, and as far as possible our exertions attend them. Yet there is one cause in which you as *baptized* on a *profession of faith* should unite your most vigorous exertions. You anticipate me when I refer to the spread of the Gospel in INDIA. As the Anniversary of a day is at hand which is devoted to the object, in connexion with cementing you in closer bonds—let the writer, in prospect of that day, address a few hints to his Brethren who are scattered in every direction in the land.

Last year produced among your denomination a Meeting, which, however desirable, has for a length of time with you been without example. It was an assembly collected to promote Union with each other, and a more extensive co-operation in the cause of God. The want of it had long been felt and acknowledged. Individuals had sighed in secret over the very small intercourse one member of the body held with the other; lamentation led to prayer—and prayer was followed by exertion. Through the medium of your Magazine addresses were circulated which stirred up your pure minds by way of remembrance. By the influence of approving Heaven, those exertions were not destitute of effect. We assembled with you, and in your assemblies the presence of Jehovah was known. Songs of praises were presented with ardent devotion to the Lamb who was slain. The fervent petitions which breathed from your bosoms entered into the ears of the Lord God of sabbaoth. The discourses delivered by the Heralds of the Prince of peace fired each heart—while the report of the success of the Gospel in its triumphs over ignorance, superstition, opposition, cruelty and guilt, fanned that flame, and produced some of the highest and best sensations of which grace has made our hearts susceptible.

In prospect therefore of this auspicious day, dear Brethren, your attendance from all quarters is most affectionately invited. Come from every direction, and crowd an assembly calculated to produce some of the happiest effects. Shall I turn my attention to you, my venerable Fathers, the Officers of our Churches? In relation to this anniversary there are *two things* I would commend to your practical regards. As it is highly probable that in very many instances neither you, nor your fellow-members, can be present—supply this deficiency by encouraging your Minister's approach to the metropolis, by bearing those expenditures which are absolutely indispensible in a case like this. As men of God, who are prudent, wise, and discreet, you need not be informed of the weight of journeying expenses; and of necessary accommodations during a few days in a city, when they are without connections—but what is considerable for an individual in their circumstances, would be an absolute trifle to the congregation where he ministers. Be not backward in this service, seeing *If they are comforted it is for your consolation and salvation.*

Let me further recommend that each church in the denomination send by their Pastor or representative, a collection according to its ability towards the support of the Baptist Mission in India. *Thou shalt not appear before the Lord empty*, was the injunction of Jehovah to those who in old time went up to Jerusalem to worship. My christian brethren, let not your minister appear before the Lord *empty* on such a momentous occasion. It affords pleasure to review the many Auxiliary Societies which have been formed to promote this interesting object, and the numerous individual subscribers who support it. But when it is recommended that something in this annual manner should be forwarded, let it not be understood that any thing should be drawn from these laudable sources. If an additional collection were made on the preceding sabbath, and the amount presented to the managers of the mission, it would greatly add to the resources of the Society, and to the interest of the assembly; while no individual in the course of the year would feel its burden. In this respect it would be seen, that "Unity is strength."—That though while unconnected we were a rope of sand, without cement, nothing bettered by our common profession; yet all exerting ourselves together, we should form a mighty instrument to help forward the triumphal car in which the Son of God rides forth conquering and to conquer.

Therefore, let all who can, be present to swell the assembly—to mingle in its devotions and exertions. Let those whose situations will not permit their being with God's people nevertheless aid the cause. It is a cause

connected with the highest pleasure and the purest enjoyment. No alle mixes with those services which have the glory of the Saviour for their o ject, except what arises from our own deficiencies. Pleasure here is u connected with pain. Reflection instead of stinging, satisfies the soul. T unite in such exercises when the heart is properly disposed, is to anticipa the joys of heaven. To act in such a cause, is to be *workers together wi God*, to *come forth to the help of the Lord against the mighty.*

The present eventful era calls aloud for the friends of Immanuel to b active for their Master. All Europe appears in terrific agitation. Aft hundreds of thousands of our fellow-men have fallen victims to pestilenc the famine, and the sword; by the mandate of the scourge of all aroun him, their numbers are presently reimbursed. Distant nations bend forwar and stand in the attitude of listening attention, to wait the event of the fea ful contest. In our own dominions, struggles the most persevering ar making respecting objects of the greatest moment. This is truly a portent tous season to that cause in which we would interest all the feelings of you souls. Can *cordial* united exertion be ever more proper—more necessar than NOW? Is not the voice of united, of ardent, of persevering praye that which is *now* peculiarly demanded?

Ah! brethren, what is required of you compared with what your friend in distant lands encounter? You are invited to join in exercises whic afford an entertainment, where the mind banquets on angels' food.—Yo are called to afford contributions from your store on behalf of his kingdom who has said *It is more blessed to give than to receive.* But they—they—what have they to encounter? It is theirs to leave father and mother, an houses, and lands—It is theirs to take an eternal farewell of their nativ shores—It is theirs to venture with their lives in their hands across the be lowing ocean—It is theirs to encounter the inclemencies of a torrid zone—I is theirs to witness scenes sufficient to agonize a feeling heart; to encounte the difficulties of foreign tongues; to contend with cruelty, superstition iniquity, and baseness; to undergo derision in every direction; to suffe neglect, desertion, and misrepresentation—It is theirs to labour in seaso and out of season; to persevere with no temporal emolument in view; up held merely by spiritual considerations, by the glory of a Redeemer, by th worth of souls, and the prospect of everlasting bliss. And shall we—CA we be supine? No, my beloved brethren, *It is high time to awake out o sleep.* Every thing around us enforces the awakening summons. Let u therefore be *Always abounding in the work of the Lord, knowing that ou labour is not in vain in the Lord.**

D.

* It is extremely gratifying to find that a spirit, akin to that which breathes in thi letter, animates our brethren in all parts of the country. We anticipate the most happy results from the proposed Assembly, at which a highly interesting Report will be mad respecting the state of our Denomination at HOME and ABROAD.

EDITORS.

BAPTIST MISSION.

THE Anniversary of the BAPTIST MISSIONARY MEETING, in London, will be held at the JEWS' CHAPEL, Spitalfields, on WEDNESDAY, June 23. The Rev. *Robert Hall* will preach in the morning at Eleven o'Clock, and the Rev. *John Sutcliff* in the evening at Six.—After the Sermons, the Rev. *Andrew Fuller*, Secretary, will make a report of the present state of the Missions and Translations.

Addendum.—*In our last* No. p. 217, *the name, Robert Bowyer, should be added after the Letter dated Byfleet Lodge.*

Smith, Printer, 29, Winchester Row.